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Wednesday, June 28, 1910.

## GENTILES.

Are you aware that the tithe system of the Mormon church increases your taxes?

It does so—and materially. It is demonstrated that Mormons do not make the usual provision for their old age; relying upon the Lord, to whom they have paid tithes—as they believe.

Smith does not respond; and when they are broken down they go to the poorhouses of the State and you are taxed to sustain them.

Joseph F. Smith's tithe graft is a distinct robbery. It should be opposed by every self-respecting Gentile.

Are you trying earnestly to be as good a man as Joseph F. Smith, or do you drink tea?

After the Fourth, perhaps the Nampa committeemen who chose the orator of the day will feel to kick themselves.

Brigham City church authorities admit that dancing is all right on the Fourth of July, as they get a share of the proceeds.

Mr. De Moisy will considerably remain in the service of the State while traveling to take his Federal office at Vernal on July 1.

Russia is so pained by the bitterness of the Poles that to cause them to stop hating it it is willing to go to the trouble of killing them.

If Apostle George A. thinks his people should not be entertained on Sunday, how can he conscientiously address them on that day?

That demand for money for the Southern mission building fund, was as powerfully made and just as commendable as if backed by a gun.

Chauffeurs, hearing that people are afraid of their machines, wish to assure the public that automobiles will hurt no one who keeps off the streets.

Former Southern States missionaries have been given the alternative of going again on a mission or performing the more religious duty of putting up money.

Notwithstanding the fact that the Ministerial association is opposed to Sunday sports, Apostle George A. Smith thinks they should not be attended.

Brigham City's unpatriotic decision not to celebrate the Fourth of July as well as the twenty-fourth, is, we feel sure, severely condemned by the soda water men of that city.

When there was a good, easy position to be filled, Senator Smoot, being a kind and loving father, could not think of preferring for the place some common man's son to his own.

Perhaps Brother George Reynolds has carefully considered the act of Mr. Cluff in taking Miss Reynolds as a plural wife, but cannot see why Cluff should be prosecuted for doing right.

If, as one of the brethren maintains, constant bleeding of the

members of the church by the hierarchy will greatly benefit them, they can confidently expect to be greatly benefited.

## THE TRAGEDY OF UTAH.

The Housekeeper, a magazine for women published at Minneapolis, with a wide circulation in the homes of the United States, is making most aggressive warfare against "The Tragedy of the Mormon Woman."

One of its editors visited this State and, from investigations which she conducted here, is giving her views to the women of the country. Naturally, the editor, Marian Bonsall, treats of the domestic life—with polygamy as the paramount consideration in her view.

While plural marriage is not the most significant evil of the present hierarchical system, we at home must not lose sight of the fact that it is a "tragedy." The young women who have been dragged into polygamy during recent years stand imperilled of the destruction of all their hopes in this mundane sphere. Hundreds of them have been married, as they believe, under sanction of the church. For the sake of their faith they have violated law and all the sentiments of the country, and have set themselves in a class separate from the womanhood of the Nation.

The only compensation, the only protection, the only hope which they could have in such a state would be in a recognition by the church of their status as wives, and a continued recognition of that status and of the sanctity surrounding the birth of their children throughout all the generations of this existence. But that recognition will be withdrawn from them in the near time to come. It is true that the church will soon be compelled to avow in words what it has avowed in fact, that plural marriages have been solemnized with church sanction since the manifesto. The cases are so many, and the knowledge of the circumstances surrounding these cases is becoming so general, that the church will be compelled to protect its apostles who have solemnized these marriages by declaring publicly that the revelation commanding plural marriage is the authoritative word of God and that the manifesto is not a binding document. And in making such statement in plain words and publicly, the church will only be declaring openly what is put forward and thoroughly understood in private conversation.

But the epoch of recognition will not be a period of long duration. A short, sharp conflict will ensue and polygamy will be once more abandoned—or else the polygamists will seek shelter other than that afforded by the United States flag. In such event the church will repudiate the illegal unions, and the young women who have entered into that relation since the manifesto will find that they are without social status in the land of their birth; and they and their offspring will be, like Hagar and her child, sent into the desert of despair.

It is a horrible tragedy to go on under our eyes day by day. Everyone knows what the end must be. All kind-hearted people must mourn that in the midst of an intellectual and Christian people, such as Mormons profess to be, there can exist this shameful betrayal of womanhood, from the consequences of which they can not escape. Long before the majority of these girls can reach middle life or old age the whole system of plural marriage will have been abandoned by the Mormon church, and these women and their offspring will be of a class as designated by Dr. Talmage, when he went to Washington and declared, by authority from the Mormon church, that a plural wife since the manifesto could not hold any but illicit relation to her "husband" in the eyes of the church.

It would seem as if Joseph F. Smith must have more to answer for than any other living leader of men. Day by day and year by year, to protect his own selfish relations, he has permitted young people to plunge into this abyss of horror, from which death is the only escape. If the cry of their misery can reach the eternal throne an awful charge will await him when he stands at the judgment seat of God. All his pretensions of self-righteousness then will be of no avail. The torture which he has caused, the tragedy which he has perpetrated in the lives of others, merely that his own sin might have company, will appear in naked deformity, and his satanic self-satisfaction and self-praise will be of no avail in that dark hour.

## A CLERICAL CLASS.

The Desert News is crowing over the old, worn-out, platitudinous falsehood, again repeated by one of the church preachers, that the ecclesiastical officers of Mormonism "do not form a salaried clerical class."

If not a salaried clerical class, will the Desert News kindly tell a waiting world what these ecclesiastical officers do form? There is no other church in the world whose members pay as much in proportion to either numbers or wealth as the Mormon people pay into the hands of their leaders. There is no other church whose members receive back so little in return for what they give as do the Mormons. From the president down through the entire hierarchy all of the ecclesiastical officers of the Mormon church are directly paid an amount sufficient for their maintenance, out of the funds contributed by their followers, and they are indirectly paid additional and extraordinary compensation by their engagement in commercial life in connection with the church enterprises.

In proportion to the amount of ability and time which they devote to church service, there are no other ec-

clesiasts of the world as well paid as are the members of the Mormon hierarchy. The sum of two million dollars per annum to be manipulated by the chief in his own interest and the interest of the twenty-six, without any accounting to the body of people who contribute the enormous amount, gives to him an opportunity for grafting or raking-off which he is not slow to embrace. Joseph F. Smith's wealth is directly the result of his association with and control of tithes as an alleged representative of God; and, only in less degree, are other members of the hierarchy thus benefited and paid.

It is an outrageous and insolent lie that the ecclesiastical officers of the Mormon church do not constitute a salaried and clerical class. Except for receipts from their church graft in payment for their questionable ecclesiastical service, men like Joseph F. Smith would be fighting the wolf from the door instead of clipping coupons.

## EXPERT PREPARATION NEEDED.

Evidently, the first work to be done in the campaign for more water for the city, is the cleaning out of the big canal, and making firm its bottom in weak places, and its slides, so that the seepage may be reduced to the minimum. It is doubtful if the canal has ever been well cleaned and repaired since it was dug, over twenty years ago. If this work had been done the past spring as it might well have been done, it is probable that the arbitrary features of the options as to the retaking of the water, could have been eliminated.

When the Board of Public Works has done this cleansing and renovating, then will come the consideration of the main work. The surveys upon this have not yet been definitely fixed; but no doubt before proceeding with the main work, the Board will desire not only exact surveys, maps, prints, and estimates, but will desire to have the opinion of some expert of fame and repute and free from all local influence or bias, to go over the whole ground, and pass upon the general question and upon the surveys.

This was the course pursued when the gravity sewer work was planned during Mayor Baskin's administration and when Mr. Doremus was City Engineer. In a large expenditure such as is proposed in this business, it is the plain dictate of prudence that this should be done, and it is a practice universally followed. A mistake detected before the actual work is done is a thousand times easier to correct than after that; in fact, after the work is done it is often impossible to correct the mistakes or discrepancies at all, and the result is a botch and a plant not worth anything near its cost.

The Tribune is exceedingly anxious to have this work done right, and in a way to be of the utmost advantage to the city. We urged the voting of the water bonds, having in mind the broad general question that the city must have more water, in order that it may grow as it should do. We are in favor of the utmost speed in doing this work that is practicable with having the work done well. We have never at any time raised the question of personalities, politics, or sectarianism in this matter, though others have done so, and have frightened themselves with bogies of their own creation. We are in favor of improvement, and of the city getting the utmost possible benefit from its expenditures, and in this we take no account of politics, religion, or any form of favoritism.

We made mention yesterday of the need of a suit to protect the city's interests in the matter of the water contracts with the farmers of Big Cottonwood, giving reasons why such protection seems necessary. It would have been in every way preferable to have the municipal interests protected by the city's officers and agents. But, as we showed in detail yesterday, this was not done. In fact, it could not be done with the brief time available, and without the demonstration that the farmers sought, that ample water could be delivered through the canal to meet all the obligations of the city.

No interest would have suffered in the slightest degree by the delay we suggested. On the contrary, all interests would have been better served by taking the necessary time to show that the water could be delivered, and that the harsh terms of the options were therefore quite needless; also, that the city would not need to bind itself to an indefinite outlay for lawsuits, nor to protect the ownership of rights which it was buying, when it was the duty of the seller to protect them. There have been many months in which nobody seemed to be in a hurry, and when much necessary and important work could have been done; but no one seemed inclined to do a thing. It is not seemly, then, after all this delay, when months went by unimproved, to see the haste of nervous feverishness take all at once the place of apathy, and hurried action forced, without the proper consideration. It is much to the discredit of those in charge that these are the facts; and it will be much more to their discredit if further proceedings are to be along similar lines.

The Subway Tavern, about which such hot controversies raged, and upon which Bishop Potter was so anathematized for dedicating it, appears to have sunk out of sight into the mere commonplace. It did not "take," either, with the slum element, which it was planned to uplift. Owen Kildare, in The Independent, criticizes it, saying it did not start out rightly and energetically to live up to its purpose, and that it has utterly failed in it; above all, there was no demand for it in that par-

ticular locality. This last would of course be fatal. A most pestilent place should be selected for such a reform saloon and it should be opened and conducted quietly and attractively, and not pompously and with a blare of trumpets.

## NOT ENOUGH TO GO AROUND.

The Mormon church would be a sad old hulk if it were not for that jocund joker, J. Golden Kimball.

He brightens up the gloom with meteoric flashes of humor and, to carry the acrolitic simile further, after he has flashed his way across the sky he plumps, like a meteor, with a dull, sickening thud into the earth—and becomes of earth, earthy.

President Ben E. Rich of the Southern States mission is, as all the people know, a serious-minded man. When he threatened the assembled Mormon missionaries in Barratt hall on Monday night that they must either give up their money, or give up their home life and take another missionary spell in the South, it could not occur to his solemn mind that there was anything grotesque in his proposition. He meant business, plain and simple. He wanted \$4500 for a mission house in Chattanooga.

But J. Golden Kimball of the seven presidents of the seventies is of different material. He sees the fun in everything. And one of his jokes, perpetrated on the particular occasion of this missionary meeting, will stand for a long time as the jeu d'esprit of the religious season: "Some missionaries will get together and growl over this request and say, 'Why doesn't the church pay it out of the tithing?' The church can't pay it out of the tithing because there is not enough to go around."

Ah there, Golden! That was a beauty! "Not enough to go around," indeed! There are only twenty-six of you; and assuming that you only divided up one-half, or about a million a year, and that the chief grafter takes half of that half, or \$500,000, and that there would remain but half a million for division among twenty-five, this would make an average of twenty thousand apiece. And surely that is enough for a man who likes to be broke twelve times a year, as you boast that you do. "Not enough to go around," indeed! Why, what other purposes are there to which you need to donate money? The missionaries are self-supporting, or at least those of them who cannot borrow the money can have their wives take in washing to support them while they preach. The meeting-houses are built by separate and independent ward contribution. The poor can go to the poor-houses and be buried in paupers' graves. What on earth do you mean by saying that there is "not enough to go around?" Around what? Around the sugar factory propositions? Around the life insurance companies? Around the secret political contributions? Around the purchase of venal newspapers? Around the establishment of refuges in Mexico and Canada?

Golden: is this your jocular way of indicating that the thieves have fallen out; that there is a row among the grafters; and that somebody is getting the plunder while somebody else holds the sack? "Not enough to go around," indeed! The hierarchy receives nearly two million dollars a year in tithing direct; and this is a secret and unaccounted fund. As you yourself indicate, it is not to be drawn upon for any of the ordinary purposes of the church; not for the maintenance of those whom the church has stripped to the skin, not for the promulgation of your gospel, not for anything but just to "go around," according to the will of a grafting hierarchy.

O, Golden! You are a sad, sad joker! You have given us a classic description of the whole affair—a description which is destined to go down in Utah history. Whenever any man wants any money from the church for any legitimate purpose, you have put a great answering joke into the mouth of the stupid hierarchy. "There is not enough to go around!"

The Tribune is much gratified to learn that President J. Golden Kimball, who was taken suddenly and violently ill and carried to the hospital after the Barratt Hall meeting, is not in any danger. While The Tribune differs from Mr. Kimball in most of his expressed views, it recognizes that his departure from this sphere of activities would be a distinct loss to the community. We condole with him in his illness, congratulate him upon his speedy improvement in health, and trust that he will live many years to announce bald-headed truths to Mormon audiences, so that The Tribune can circulate his expressions to add to the gaiety of nations.

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11c

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